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ABSTRACT

These materials are part of a four-module series, "Competence Is for Everyone," designed to specify and reduce limitations on the learning and use of skills that people experience because of their sex or race. The series identifies three areas that function to maintain inequalities: the process of making judgments or appraisals, practices of social institutions in education, employment, and the mass media, and legal precedents and historical antecedents. Appraisal is treated as it occurs with respect to group membership, i.e., sex and minority status. This module, written for students at the upper grade-level, reviews the concept of appraisal through activities focused on: (1) identifying person and task appraisals; (2) reviewing the bases of job assignments; (3) designing a stereotype-free environment; and (4) developing personal strategies for overcoming sexual and racial bias. Additionally, a teacher's guide with instructions and worksheets accompanies this student text. (Author/HLM)

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COMPETENCE IS FOR EVERYONE

Upper Level
Unit 4: Competence In Our Society

Martha Whalen Kent and Dale Kent
with the assistance of
Lucy Betts and Joy A. Livingston

University of Vermont

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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Women's Educational Equity Act Program
U.S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE

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CHAPTER 1

APPRAISAL REVIEW

Cartoon Analysis

Review the appraisal concepts covered in the previous unit. Ask yourself the following questions:

1. Is the appraisal a task appraisal or a person appraisal?

2. If it is a person appraisal, what is the category into which the person is placed?

3. How does it help people in the cartoon to learn and develop their abilities?

4. How do the people in the cartoon feel about themselves?

#1

"Listen, let's not forget who's anchorman around here!"

Drawing by Whitney Darrow, Jr.; © 1976 The New Yorker Magazine, Inc.

#2

"Not only did Priscilla beat him out for third base on the team, he has to sit next to her at the father-son banquet."

Reprinted by permission of Family Circle magazine.

#3

"Of course, boys and girls, this is only a suggestion, but let's not forget for a moment who's making it!"

© Educational Technology Publications, Inc.

#4

PEANUTS
featuring
"Good ol' Charlie Brown"
by Schulz
Theme: Obtaining a School After Summer Vacation.
No one can deny the joys of a Summer vacation with its days of warmth and freedom.
It must be admitted, however, that the true joy lies in returning to the halls of learning.
Do not life itself a learning process? Do we not mature according to our learning? Do not each of us desire that is
YES, MA'AM? OH... WOW, THANK YOU...I'M GLAD YOU LIKED IT.
AS THE YEARS GO BY, YOU LEARN WHAT SELLS!

© 1970, UNITED FEATURE SYNDICATE, INC.

Appraisal Traps

We have learned that person appraisal traps people into categories. It tells them who they are, what they should or should not do, whether they are good or bad people. In this course you have met many people in appraisal traps. Here are some examples:

Rolag

Galor

The Black girl in "Judge Me, Not My Shell"

The white family in "Judge Me, Not My Shell"

Jenny

People in the readings

Yourself

Others

Into what category is the person trapped?

What are some of the person appraisals that form the trap?

How can the person get out of the trap?

Jobs In a Survival Situation

In a survival situation jobs are often performed by whoever can do them. It is more important that a job be done. It is less important that a job be performed by the "proper" person. One good example of a survival situation in which the work of women was accepted in many different areas was World War Two. The government undertook a large campaign to recruit women for many jobs necessary for the war. Radio announcements, newspaper ads, and films all called for the work of women. Women were now seen as competent and able to do many things. This ad appeared on a billboard:

"What Job is mine on the Victory Line?"

If you've sewed on buttons, or made buttonholes, on a machine,
you can learn to do spot welding on airplane parts.
If you've used an electric mixer in your kitchen,
You can learn to run a drill press.
If you've followed recipes exactly in making cakes,
you can learn to load shell.*

Now that women were needed, even the institutions changed to accommodate the needs of employed women. Centers that would take care of children of employed mothers were not important before the war However, during the war the government provided money for day care centers. These centers were established to take care of small children while their mothers were at work. Even stores changed their shopping hours and services for women. The following reading describes some of these changes.

Workers' Services**

Kathryn Blood

To correct conditions such as Mrs. War Worker often faces, local industries are cooperating in many places to provide night shopping hours for industrial workers. In one case a grocery store, meat market, and barber and beauty shop have been established at the plant. At another factory the local department store brings out a display of articles for selection and order placement at the plant during the lunch and off hours. Banking services also are available at this plant on pay days for deposit of checks.

In many cities, stores are readjusting shopping hours for the benefit of war workers. Some stores are staying open one or two nights a week. Various other methods have been adopted in an effort to solve the problem.

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*From Eva Lapin, Mother in Overalls. New York: Worker's Library Publ., 1943.

**From Kathryn Blood, "Community Services for Women War Workers," Women's Bureau, No. 5. Washington, D.C.: U.S. Government Printing Office, February 1944.

In Philadelphia some butchers hold back part of their meat supply until 6 P.M. to accommodate housewives who must do their shopping late. St. Louis volunteers collect last-minute information on the "best buys" at stores and markets, and get it to the warplant workers before they leave their jobs, eliminating unnecessary shopping.

Several plants in New York and New Jersey have plans worked out by management and unions that are helping to solve the food problem. A representative from a grocery store comes to the plant every morning, takes food orders from the women workers, and brings the food at the end of the shift. A plant manufacturing electrical equipment has arranged with a local department store to open a branch in the plant. The items sold are selected to cover essentials, and a special extension service has been set up which will help workers solve their shopping problems without having to miss work.

In four big war plants, the personnel workers accept lists of wanted articles culled from the advertisements in a nearby city's newspapers. Department-store representatives call at the plants with samples, from which the employees may order. Deliveries are made to the workers at the plants.

Even the most ideal shopping conditions, however, will not solve the food problem. Consider the case of Jean Smith, who is all too typical. She works in a West Coast aircraft factory and likes her job. But she's not getting enough to eat. In order to make the 8 A.M. shift she must leave her home at 6 o'clock, which means that she very often eats no breakfast. (In another West Coast plant it was found that of 293 workers interviewed 84 percent of the women factory workers were eating poor breakfasts and 40 percent of the men had insufficient breakfasts.) The company provides a good hot lunch, but dinner is a problem. Mrs. Smith, tired, hot, and dirty after a day in the plant, must either stand in line at some restaurant or shop for food when she finishes work. Then the chances are that the butcher and the grocer are out of nearly everything. As a result she is suffering from malnutrition.

It is for people like Mrs. Smith that a Detroit food company has begun a prepared-food service for carry-out orders in its 21 stores. The carry-out line thus far worked out includes such items as macaroni and cheese, spaghetti, chile con carne, codfish balls, chicken a la king, chicken pies, potato salad, and creamed spinach.

Mrs. Dorothy Roosevelt, specialist on women's problems in war industries for the War Production Board in the Detroit area, in urging that such a program be set up on a mass basis said, "Through such a set-up we figure we could save a woman three hours a day--a minimum for shopping and preparing and cooking food."

Since the early days of the war the Women's Bureau has recommended that community kitchens be established where women war workers might purchase hot, nutritious food at prices within the means of working people, which they could take home.

CHAPTER 2

CREATING A CATEGORY-FREE SOCIETY

We started this course with a simulation. We created a society in which the people were categorized according to the shape of their heads. They were considered superior or inferior because of the shape of their heads. Their actions--what they could or could not do--were also determined by this.

We looked at our own society and found that we have various categories into which we put people. We believe that people in some categories are better than people in other categories. Our actions are often influenced by the categories into which we place people. Our categorizing is based on person appraisals.

We have learned that we can correct our appraisals by making task appraisals. This will be hard at first. We are so used to seeing people in categories. Here is an exercise that you might find fun and helpful to do.

The people who designed this course enjoyed making the simulation about Rolag and Galor. We invite you to make a simulation of a society that is not based on categories. This does not mean that everyone in the society will have to look alike or have the same abilities. People will still be different in many ways and have different abilities. It does mean that people will be able to do what they are interested in doing. They will use their abilities, regardless of how they look. These abilities need not be outstanding or unique.

Your society should have people who look different in various ways. You can make up these differences or you can use differences that exist in our society, such as being Black or white, Mexican-American or Anglo-American, female or male, etc. In creating your society, think about the following questions:

- How would people treat and see each other?
- What would their appraisal be like?
- What would their education be like?
- What kinds of jobs would they have?
- How would they be treated on the job?

If your class is really enthusiastic, you can work together and write a play based on such a society. You can perform the play for the rest of your school.

The Founding of the United States

In the previous exercise we asked you to create a category-free society. Just imagine, this activity is similar to the vision of a free society the founders of our country had when they declared its independence.

In 1776 the British colonies in America declared their independence from Great Britain. In the Declaration of Independence, the founders of our government explained why they formed an independent government. They had a vision of a society in which people were equal and had the rights to life, liberty, and the pursuit of happiness. The purpose of government was to safeguard these rights. If a government failed to do this, it should be changed or abolished. The British government had failed to secure these rights and our colonial ancestors abolished it.

The Declaration of Independence contains the following statement. Read this statement carefully. See if you can answer the questions about it.

> We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

1. What is the meaning of the phrase "all men are created equal"? What would be a better word for "men"?

2. What is the meaning of "unalienable rights"?

3. How are the inalienable rights to life, liberty, and the pursuit of happiness similar to the basic human needs discussed earlier? How are these rights limited for minority groups, for men and for women?

4. The purpose of government is to "secure" the above rights. Has our government been very active and strong in doing this for minority people and for women?

5. The passage states that people have a right to change or abolish a government that fails to secure the inalienable rights. How have the efforts of minority groups and women changed our government?

Freedom Through Civil Liberties

Civil liberties are those rights guaranteed by the Constitution which protect people against the tyranny and arbitrary use of power by the government. These rights protect the people against the government. Our founding fathers, however, were less aware of another form of tyranny, the tyranny of the majority. Only gradually did our country develop means of dealing with this problem. Under the Constitution, the government could not turn anyone into a second-class citizen because of skin color or religion. But it had no provisions for situations in which majority intolerance created discrimination. In this century the problem of protecting people against one another has been increasingly dealt with. A series of amendments to the federal Constitution and state and federal legislation has been enacted. The rights that protect the freedom of the individual against attacks from others are known as our civil rights.

In 1946 President Harry S. Truman issued an Executive Order which established the President's Committee on Civil Rights. The purpose of the committee was to investigate the status of civil rights in America. The report of the committee's findings is entitled To Secure These Rights. It has become a guide by which progress in civil rights is measured. In the following excerpt from the report, the committee defines the meaning of civil rights. As you read the excerpt, recall the materials covering the experiences of Blacks, women, and minority groups. How does their past and present status compare with the committee's definition of civil rights? To what extent have these rights been achieved? To what extent have these rights not been achieved?

To Secure These Rights*

. . . The central theme in our American heritage is the importance of the individual person. From the earliest moment of our history we have believed that every human being has an essential dignity and integrity which must be respected and safeguarded. Moreover, we believe that the welfare of the individual is the final goal of group life. Our American heritage further teaches that to be secure in the rights he wishes for himself, each man must be willing to respect the rights of other men. This is the conscious recognition of a basic moral principle: all men are created equal as well as free. Stemming from this principle is the obligation to build social institutions that will guarantee equality of opportunity to all men. Without this equality freedom becomes an illusion. Thus the only aristocracy that is consistent with the free way of life is an aristocracy of talent and achievement. The grounds on which our society accords respect, influence or reward to each of its citizens must be limited to the quality of his personal character and of his social contribution.

This concept of equality, which is so vital a part of the American heritage, knows no kinship with notions of human uniformity or regimentation. We abhor the totalitarian arrogance which makes one man say he

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*To Secure These Rights, Report of the President's Committee on Civil Rights. Washington, D.C.: U.S. Government Printing Office, 1947.

will respect another man as his equal only if he has "my race, my religion, my political views, my social position." In our land men are equal, but they are free to be different. From these very differences among our people has come the great human and national strength of America.

Thus, the aspirations and achievements of each member of our society are to be limited only by the skills and energies he brings to the opportunities equally offered to all Americans. We can tolerate no restrictions upon the individual which depend upon irrelevant factors such as his race, his color, his religion or the social position to which he is born.

The men who founded our Republic, as those who have built any constitutional democracy, faced the task of reconciling personal liberty and group authority, or of establishing an equilibrium between them. In a democratic state we recognize that the common interests of the people must be managed by laws and procedures established by majority rule. But a democratic majority, left unrestrained, may be as ruthless and tyrannical as were the earlier absolute monarchs. Seeing this clearly, and fearing it greatly, our forefathers built a constitutional system in which valued personal liberties, carefully enumerated in a Bill of Rights, were placed beyond the reach of popular majorities. Thus the people permanently denied the federal government power to interfere with certain personal rights and freedoms.

Freedom, however, as we now use the term, means even more than the "traditional freedoms" listed in our Bill of Rights—important as they are. Freedom has come to mean the right of a man to manage his own affairs as he sees fit up to the point where what he does interferes with the equal rights of others in the community to manage their affairs—or up to the point where he begins to injure the welfare of the whole group. It is clear that in modern democratic society a man's freedom in this broader sense is not and cannot be absolute—nor does it exist in a vacuum—but instead is hedged about by the competing rights of others and the demands of the social welfare. In this context it is government which must referee the clashes which arise among the freedoms of citizens, and protect each citizen in the enjoyment of the maximum freedom to which he is entitled.

There is no essential conflict between freedom and government. Bills of rights restrain government from abridging individual civil liberties, while government itself by sound legislative policies protects citizens against the aggressions of others seeking to push their freedoms too far. Thus, in the words of the Declaration of Independence: "Man is endowed by his Creator with certain inalienable rights. Among these are life, liberty, and the pursuit of happiness. To secure these rights, governments are instituted among men."

. . . Four basic rights have seemed important to this Committee and have influenced its labors. We believe that each of these rights is essential to the well-being of the individual and to the progress of society.

1. The right to safety and security of the person: Freedom can exist only where the citizen is assured that his person is secure against bondage, lawless violence, and arbitrary arrest and punishment. Freedom from slavery in all its forms is clearly necessary if all men are to have equal opportunity to use their talents and to lead worthwhile lives. Moreover, to be free, men must be subject to discipline by society only for commission of offenses clearly defined by law and only after trial by due process of law. Where the administration of justice is discriminatory, no man can be sure of security. Where the threat of violence by private persons or mobs exists, a cruel inhibition of the sense of freedom of activity and security of the person inevitably results. Where a society permits private and arbitrary violence to be done to its members, its own integrity is inevitably corrupted. It cannot permit human beings to be imprisoned or killed in the absence of due process of law without degrading its entire fabric.

2. The right to citizenship and its privileges: Since it is a purpose of government in a democracy to regulate the activity of each man in the interest of all men, it follows that every mature and responsible person must be able to enjoy full citizenship and have an equal voice in his government. Because the right to participate in the political process is customarily limited to citizens, there can be no denial of access to citizenship based upon race, color, creed, or national origin. Denial of citizenship for these reasons cheapens the personality of those who are confined to this inferior status and endangers the whole concept of a democratic society.

To deny qualified citizens the right to vote while others exercise it is to do violence to the principle of freedom and equality. Without the right to vote, the individual loses his voice in the group effort and is subjected to rule by a body from which he has been excluded. Likewise, the right of the individual to vote is important to the group itself. Democracy assumes that the majority is more likely as a general rule to make decisions which are wise and desirable from the point of view of the interests of the whole society than is any minority. Every time a qualified person is denied a voice in public affairs, one of the components of a potential majority is lost, and the formation of a sound public policy is endangered.

To the citizen in a democracy, freedom is a precious possession. Accordingly, all able-bodied citizens must enjoy the right to serve the nation and the cause of freedom in time of war. Any attempt to curb the right to fight in its defense can only lead the citizen to question the worth of the society in which he lives. A sense of frustration is created which is wholly alien to the normal emotions of a free man. In particular, any discrimination which, while imposing an obligation, prevents members of minority groups from rendering full military service in defense of their country is for them a peculiarly humiliating badge of inferiority. The nation also suffers a loss of manpower and is unable to marshal maximum strength at a moment when such strength is most needed.

3. The right to freedom of conscience and expression: In a free society there is faith in the ability of the people to make sound, rational

judgments. But such judgments are possible only where the people have access to all relevant facts and to all prevailing interpretations of the facts. How can judgments be formed on a sound basis if arguments, viewpoints, or opinions are arbitrarily suppressed? How can the concept of the marketplace of thought in which truth ultimately prevails retain its validity if the thought of certain individuals is denied the right of circulation? The Committee reaffirms our tradition that freedom of expression may be curbed by law only where the danger to the well-being of society is clear and present.

Our forefathers fought bloody wars and suffered torture and death for the right to worship God according to the varied dictates of conscience. Complete religious liberty has been accepted as an unquestioned personal freedom since our Bill of Rights was adopted. We have insisted only that religious freedom may not be pleaded as an excuse for criminal or clearly anti-social conduct.

4. The right to equality of opportunity: It is not enough that full and equal membership in society entitles the individual to an equal voice in the control of his government; it must also give him the right to enjoy the benefits of society and to contribute to its progress. The opportunity of each individual to obtain useful employment, and to have access to services in the fields of education, housing, health, recreation, and transportation, whether available free or at a price, must be provided with complete disregard for race, color, creed, and national origin. Without this equality of opportunity the individual is deprived of the chance to develop his potentialities and to share the fruits of society. The group also suffers through the loss of the contributions which might have been made by persons excluded from the main channels of social and economic activity.

Our American heritage of freedom and equality has given us prestige among the nations of the world and a strong feeling of national pride at home. There is much reason for that pride. But pride is no substitute for steady and honest performance, and the record shows that at varying times in American history the gulf between ideals and practice has been wide. We have had human slavery. We have had religious persecution. We have had mob rule. We still have their ideological remnants in the unwarrantable "pride and prejudice" of some of our people and practices. From our work as a committee, we have learned much that has shocked us, and much that has made us feel ashamed. But we have seen nothing to shake our conviction that the civil rights of the American people—all of them—can be strengthened quickly and effectively by the normal processes of democratic, constitutional government. That strengthening, we believe, will make our daily life more and more consonant with the spirit of the American heritage of freedom. But it will require as much courage, as much imagination, as much perseverance as anything which we have ever done together. The members of this Committee reaffirm their faith in the American heritage and its promise.

Personal Contract for Making Task Appraisals

Our Constitution allows us to change the laws of the government. Even if we had the most perfect laws, the government cannot monitor every unfair act. Moreover, our lives are most affected by people around us. A personal commitment to the ideals of a free society is necessary in order to enrich our individual lives. The following contracts for change are designed to help us do this.

Make a contract with yourself to use task appraisals of others and of yourself in your actions and in the words you use. Make the contract about people in specific situations and about what you do or say in these situations.

To help you start this contract:

1. Make a list of past situations in which you used a person appraisal. Think about changing the person appraisal to a task appraisal. For example, your friend John asks you for help with a math problem. You might have said, "You're really dumb." How would you change this to a task appraisal?

2. For the next couple of days make a list of the appraisals that you make. Identify the task appraisals and the person appraisals. Can you think of how you can change the person appraisal to a task appraisal?

3. Identify those situations in which you use person appraisals often. Try using only task appraisals in these situations.

Contract for Change as a Class Project

As a class, you might decide to make a contract to use task appraisals. Focus on the actions and words used in class. Make the contract about specific situations and actions. You might start by:

1. Listing situations or actions that are based on person appraisals. For example, all the girls are sitting in one part of the room and all the boys are sitting in another part of the room. Can you think of other ways you want to sit that are not based on whether you are a boy or a girl?

2. Noticing, for the next couple of days, what type of person appraisals are being made. Discuss how these can be changed into task appraisals.

3. Identifying those situations in which the class uses person appraisals often. Try using only task appraisals in these situations.

You might wish to change other situations in the school that do not involve the classroom, such as sports activities, entertainment events, etc. The contract for change can be applied in these situations.

Personal Contract for Myself

What about me? What can I do when someone makes person appraisals of me? What can I do when I am "trapped" into categories? We know that person appraisals:

1. Give you no information or help about what you are doing.

2. Label you and put you into a category.

3. Are inappropriate.

4. Make you feel helpless and inadequate.

When people receive person appraisals, they often go along with the appraisal. They let themselves be "trapped." But you can help yourself by using what we have learned about appraisal. When you get a person appraisal, you can use the following four strategies to help yourself:

1. Point out that the appraisal is of no help to you; you want information or a task appraisal.

2. Point out that the appraisal labels you and is irrelevant to your activities.

3. Indicate that the appraisal is a put down and that your feelings are hurt. Remember you have a right to pride and human dignity.

4. Use humor. Some appraisals are actually humorous.

To help you start this contract:

1. Make a list of past situations in which you received person appraisals. Think about how you could have helped yourself in these situations. Use the above strategies.

2. For the next two days make a list of the person appraisals you receive. Think about how you can help yourself. Practice your responses to yourself.

3. Use the strategies outlined above in the next person appraisal situations in which you are placed. It will be hard at first, but stick with it. You will get better with practice.

Solving Appraisal Cases

This exercise is designed to help you deal with person appraisals by studying particular cases and the actions people in these cases can take.

1. Your class can role-play each situation,

2. Your class can discuss each situation,

3. You yourself can think of responses that could be made by the recipient of the person appraisal. Write out these responses.

Use the strategies outlined in "Personal Contract for Myself."

Situation #1

One of Nancy's hobbies is woodwork. She has saved her allowance to build a puzzle. The puzzle is a complicated game and requires special wood and a jig saw. Yesterday, when she went to the hardware store to buy the saw and blades for it, the clerk said, "What do you want with that saw?" What could Nancy say?

Situation #2

John is in high school. He has several brothers and sisters whom he takes care of when his parents go out for an evening. Recently, he answered an ad for a babysitter. When he called and asked about the job, the mother said, "Oh, you're a boy. We meant a girl babysitter." What could John say?

Situation #3

Lori and her friend Nicole were leaving school together. They had a special and close friendship. Lori had been helping Nicole, who is French, to learn English for almost a year. At the store they ran into Jane. They explained that they were shopping for the party. Jane commented, "Why are you going with Nicole? She doesn't know anything about these things anyhow. She's not one of us." What can Lori and Nicole say?

Words

Words define me.

Words define you.

Words define what we do.

Words can hurt.

Words can help.

Words can nourish our work

and make it grow.

Words can give us pride

and make us whole.

--Martha Whalen Kent

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COMPETENCE IS FOR EVERYONE

Upper Level Teacher's Edition
Unit 4: Competence In Our Society

Martha Whalen Kent, Anne M. Woolfson,
and Dale Kent

University of Vermont

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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Preface

This curriculum is an outgrowth of approximately six years of research and several additional years of discussion and thought. Although there were a number of obstacles, as there usually are with a long-term project, the efforts of a number of people need to be especially acknowledged for having made this work possible.

Much love and appreciation go to my parents for modeling concrete acts demonstrating the inherent value of human life and the importance of learning. I would like to express equal appreciation to Dale Kent for a decade of exploring the nature of appraisal in many discussions. Gratitude and appreciation go to several teachers who have allowed the free, innocent, playful inquiry of a groping student. Among these I would like to mention especially Professors Lucy Rau Ferguson, Dozier Thornton, Jack Hunter, and Ulrich Weisstein.

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M. W. Kent
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AN OVERVIEW OF THE PROGRAM

In his autobiography,* Malcolm X recounts an incident from his youth that shaped the course of his life substantially. Malcolm was a top student in school. One day one of his teachers asked him what career he planned to pursue. Malcolm replied that he wanted to be a lawyer. The teacher was surprised and advised Malcolm that this was not a realistic goal for a Black person. Carpentry would be much more suitable.

Consider another example. Nancy always liked to solve mathematical problems. Her parents, although poor, encouraged and supported her in her efforts to become a mathematician. After years of study and substantial financial investment, Nancy obtained a doctorate in mathematics, graduating with high distinction. When she went to her first job interview, the interviewer asked her if she were really serious about mathematics. The interviewer thought that women were not really serious about their work.

On what basis did the teacher and the interviewer make their judgments about Malcolm X and Nancy? Were they based on the quality of the performance of these individuals or were they based on non-performance criteria? Clearly the judgments were based on non-performance criteria. They were based on attributes of these individuals--on being Black or female--and on stereotypes associated with these two attributes, such as not being serious enough. Ability and performance were not taken into account.

What were the consequences for Malcolm X and Nancy? Discouraged over his job prospects, Malcolm X dropped out of school at the age of fourteen. Nancy obtained employment as a semi-skilled laboratory assistant.

The purpose of these materials is to specify and reduce limitations on the learning and use of skills that people experience because of their sex or race. The social categories into which individuals are placed are strongly associated with what they will or will not learn and what skills they use or will be allowed to use. To articulate these constraints and go beyond them, the materials focus on three areas that function to maintain inequalities. These are:

- The process of making judgments or appraisals.
- Practices of social institutions in the areas of employment, education, and the mass media.
- Legal practices and historical antecedents.

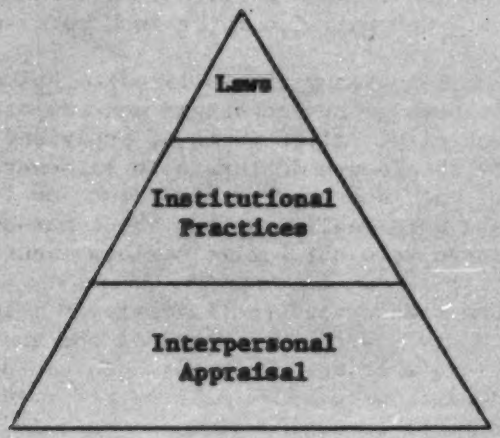
Historically, many individuals have been treated on the basis of <u>who</u> they are rather than on the basis of <u>what</u> they can do. This process of inappropriate <u>person-based</u> appraisal and treatment has created

---

*Malcolm X with Alex Haley, <u>The Autobiography of Malcolm X</u>. New York: Grove Press, 1965.

inequalities which are expressed in interpersonal interactions, the practices of social institutions, and legal practices.

These kinds of inequalities can be illustrated visually in the form of a pyramid:



1. Unobtrusive interpersonal appraisals form the base or foundation of this pyramid. Like most foundations, it is the most solid and least visible layer of this structure. It is solid and entrenched because we are least aware of what is going on, what sort of appraisals we are making or receiving, and what the effects of these are on us and on others.

2. Practices of our major institutions constitute a second and more obvious layer of this structure. In the past, discriminatory employment practices and restricted admissions quotas have been clearly stated and articulated in policy statements by these institutions. Their effects are markedly visible in the absence of women and minorities from certain occupations and institutions of advanced training and in their concentration in low-level jobs.

3. The apex of this pyramid is comprised of the legal practices and principles that establish legal guidelines to which we as a society have committed ourselves. These reflect a history of restrictive legislation based not on the actions of individuals but on their group membership. They also reflect a recent history of legislative changes that have increasingly prohibited discriminatory practices. At each level of the pyramid individuals are judged and treated on the basis of who they are rather than on their actions.

Let us take a closer look at the basic layer of interpersonal appraisal and the cases of Malcolm X and Nancy. The advice Malcolm receives contains no information about his actual performance--his excellent scholastic achievements. The interviewer does tell him who he is--namely that he is Black--and that only certain things are suitable for him to do.

This information places Malcolm into the category "Black" and helps to keep him there. It also informs him that, because he is in this category, he is somewhat inadequate. In the case of Nancy, the employer does not assess her training and ability as a mathematician. He does assess her as "not serious" and as "female." This appraisal also tells Nancy who she is, that she is "not serious," and that she is a "woman." It also places her into a category and informs her that she, as a person, is inadequate. Hence, Malcolm and Nancy are given no information about their learning or their skills--information which could help them in their performance. Instead, they are defined as inadequate people.

What appraisals did other individuals receive? Let us consider Nancy's case. She found that all the other applicants for her position were males. The employer was not concerned about how "serious" the applicants were or about the fact that they were males. Instead, he carefully scrutinized their applications and examined the training and experience they had obtained in mathematics. In these cases, the employer was directly concerned with the performance of applicants. His appraisal was <u>appropriate</u>. It was <u>task-based</u> rather than <u>person-based</u>.

How can the situation be corrected for Malcolm X or Nancy? In Malcolm's case it would have been appropriate for the teacher to give advice that was based on Malcolm's actual performance in school; that is, it would have been appropriate for the teacher to make task-based appraisals. In the case of Nancy, it would have been appropriate to examine her application for the training, experience, and ability she had in mathematics, and to reject or accept her application on this basis.

In the two examples we have discussed, the personalized appraisals are directly associated with two major social categories--Black and female. Several points need to be clarified. First, there are many groups in our society, such as the aged, the handicapped, young people, those over thirty, dumb kids, smart kids, etc. The process of appraisal is not limited to one type of group; it is applicable to any group. Through appraisal, the group is established and maintained. Although the type of groups into which we categorize people may change, the process of appraisal remains essentially the same.

Second, personalized appraisals need not be associated in an obvious way with a category, such as Black or female. In fact, the current climate of opinion suggests that it is less socially acceptable to be obviously prejudiced than it was two decades ago. Malcolm's teacher today might say, "You have a good personality, Malcolm, and you will find more employment in carpentry." He would refrain from pointing out that Malcolm was Black. The employer in Nancy's case might say to Nancy, "Are you really serious about your work?" He, too, would not comment on the fact that Nancy was a female.

Third, it should be pointed out that sometimes personalized appraisals are appropriate. When we are attracted to someone, we may like that individual's appearance or qualities of character, such as gentleness,

sense of humor, etc. In a beauty contest, it is appropriate to judge the appearance of contestants. Whether appraisal is appropriate will depend on the situation. In a situation in which the purpose is learning or using a skill, personalized appraisal is inappropriate and uninformative with regard to the tasks in which individuals are engaged. It tells them what sort of people they are and thereby detracts from performance. These definitions can be negative, as in the cases of Malcolm and Nancy, or positive. Let us consider a positive example. As a student, some of Nancy's friends would remark, "With your looks, I wouldn't worry about that math problem." It is nice for Nancy to be complimented on her appearance, but this does not solve her math problem.

The critical concern is not whether appraisals are positive or negative but whether they are appropriate. For nearly two decades educators and psychologists have debated the effectiveness of praise over criticism, of positive over negative reinforcement in learning. A wealth of experimentation has yielded results that have remained quite contradictory. Recently investigators are beginning to acknowledge that the positive or negative qualities are probably not the critically important feature that accounts for the effectiveness of feedback or reinforcement. They are suggesting that effectiveness probably depends on how feedback and reinforcement are used. These materials explore one important manner in which feedback occurs and how it is or is not conducive to learning by:

1. Distinguishing between task-based and person-based appraisal.

2. Examining whether the appraisal is appropriate; that is, does task-based appraisal occur in performance situations or are the appraisals personalized and inappropriate?

3. Realizing that positive and negative appraisals are not the critical distinctions. If performance is inadequate, negative task appraisals are as appropriate as are positive task appraisals with a job that is exceptionally well done.

4. Realizing the consequences of appropriate and inappropriate appraisal. Appropriate task appraisal (both positive and negative) provides needed information about the quality of performance and allows learning to take place. Inappropriate personalized appraisal is uninformative of the individual's state of learning and performance. It detracts from performance and defines the individual as a person. The major impact of personalized appraisal is on the internal emotional state of individuals and on their conceptions of themselves. It can result in negative affect and self-image, if the definition is negative. Or it can result in positive affect and self-image if the definition is positive. It is our position that task appropriate appraisal enhances learning and performance and that this, in turn, will lead to feelings of adequacy and effectiveness and thus to satisfying emotional states and self-conceptions.

Now that we have discussed appraisal at some length, it should be evident that the analysis of appraisal is not the same as a consideration of the more popularly known concepts of "stereotyping," "prejudice," and "discrimination." These are handy labels for a variety of behaviors, but they do not illuminate the process underlying stereotyping or prejudice. The analysis of appraisal does articulate what this process is. At the same time, it is broader than steroeotyping and discrimination. Any judgment can be analyzed as to whether it is task- or person-based, and the appraisal need not use sterotypic traits or refer to the target person's category or group membership. Take the child who is learning to ride a bicycle and is told, "You're not like your brother." This appraisal relies neither on a cultural stereotype (such as women not being serious about their work) nor on a social category. Yet it is personalized, inappropriate, and uninformative about how one learns to ride a bicycle.

The analysis of appraisal is foremost a cognitive tool. It is the primary goal of this course to transmit this critical tool of thought to students. The concept of inappropriate personalized appraisal has long been recognized in philosophy as the logical fallacy embodied in ad hominem arguments and in the genetic fallacy. An example would be the claim that President Carter's energy plan is unsound because he is a southerner. Philosophers are mainly interested in the logic of arguments. The ad hominem quality is treated more broadly in this curriculum. We see it as reflected in appraisals in interpersonal interaction as well as in institutional and legal practices. It is hoped that students will:

- Learn to analyze appraisals.
- Recognize social consequences of appraisal to themselves and others.
- Learn to make appropriate appraisals.
- Become less confined by the social categories to which they themselves belong.
- Learn to treat others as individuals and on the basis of their actions rather than as members of a category.

The material treats appraisal as it occurs with respect to group membership. Two types of groupings prominent in our culture were selected. These are male/female gender and minority status based on racial or ethnic belonging. To underscore the similarity of the appraisal process across social categories, and to help students think objectively, the curriculum starts with a simulated society of flat-headed and round-headed people. Unit 1 explores the appraisal process in this society. Appraisal and category membership are treated on a more general level. These concepts are progressively tied to practices in our society.

Unit 2 covers appraisal as it is expressed in minority status. Historical background, economic conditions, personal experiences, and social

charge are covered in a variety of exercises and readings. The purpose of this unit is not to give an exhaustive historical account of the minority experience, of economic conditions, or of legal changes. It is left to the individual teacher's discretion to expand and supplement the materials as needed or desired. Our goal is to cover the appraisal process, and the included materials are used to illustrate particular points.

Unit 3 covers appraisal with respect to female and male gender. It proceeds from personal experiences of appraisal to institutional practices and recent social and legal changes. Again, our aim was not to provide exhaustive treatments of any of these topics but to illustrate appraisal.

Unit 4 is a summary of concepts covered and a consideration of individual action that can be taken.

In general, each unit is designed to incorporate the different levels of appraisal discussed earlier. The first three units begin with appraisal as it occurs at the interpersonal level. This is demonstrated in dramatized form in two of the units by the two videotapes. The content of each of the three units proceeds to institutional practices and ends with societal changes. At each level students are asked to analyze the appraisal, to formulate appropriate appraisal, and to recognize the consequences of appraisal. A variety of in-class and out-of-class activities and reading selections are provided. The course ends with a review and application of the concepts to students' own lives. It is hoped that students' knowledge and personal lives will be enriched through the recognition and growth beyond category boundaries within their own lives and through a fuller understanding and realization of their own capabilities.

Note: For a more comprehensive review and discussion of the inconclusive results of reinforcement, see Harold W. Stevenson, Children's Learning. New York: Appleton-Century-Crofts, 1972.

Discussions of the effectiveness of the use of reinforcement in learning, rather than the value, can be found in the following publications:

- *Paul S. Spear and Sara Allen Spear, "Social Reinforcement, Discrimination Learning, and Retention in Children." Developmental Psychology 7, 1972, p. 220.*
- *Paul S. Spear, "Motivational Effects of Praise and Criticism on Children's Learning." Developmental Psychology 3, 1970, pp. 124-132.*
- *Martin E. P. Seligman, Helplessness. San Francisco: W. H. Freeman, 1975.*

Materials

The complete set of materials for Competence Is for Everyone, upper level, includes:

- Student texts, Units 1-4.
- Four teacher's guides, one for each unit.
- Two videotapes with discussion guides: "The Rise of Rolag" and "Judge Me, Not My Shell."
- Gender and the Conditions of Learning, a collection of background readings.

Materials are designed so that components can be used independently of each other:

- The videotapes can be used independently of the text. The accompanying discussion guides contain discussion questions for each tape.
- Gender and the Conditions of Learning can also be used independently. It treats several broader questions bearing on competence including: the socialization of females and males by parents and schools; the presentation of males and females in the media and in textbooks; and the nature of sex differences and underlying processes.

UNIT 4:

COMPETENCE IS FOR EVERYONE

INTRODUCTION

We have covered extensively the nature of our judgments with respect to group membership. This has included the articulation of the beneficial or injurious consequences of our judgments. What are we going to do with this information?

If we believe that human beings are inherently precious, our actions must take this knowledge about the effects of appraisal into account. If we believe in the democratic ideals of our society, our actions must preserve the liberty and dignity of the individuals with whom we interact. In this unit we ask individuals to make commitments for change in their judgments of others. We also ask students to make a commitment to themselves when their lives are limited by appraisal.

Chapter One reviews the basic concepts of appraisal. In Chapter Two we invite students to create a simulation of a category-free society. A portion of the Declaration of Independence is reviewed to emphasize the fact that the most fundamental document of our government affirms equality, liberty, and justice. It also affirms change when these principles are violated. The unit ends with several exercises in which students are asked to make contracts for change.

It is hoped that this course has increased students' knowledge and enriched their personal lives. It is also hoped that it will contribute to a fuller realization of individual potential that will extend beyond the boundaries of such powerful categories as gender or minority status.

CHAPTER 1

APPRAISAL REVIEW

Teacher's Worksheet for Cartoon Analysis

Review the appraisal concepts for each of the cartoons. In each case the following points should be covered:

- Identification of the appraisal.
- Person appraisal, which places people into categories and maintains category membership.
- The effects of appraisal on learning and on the use of skills.
- The effects of appraisal on feelings and self-concept.

Cartoon #1: Illustrates person appraisal. The father puts himself into the category of authority figure and places other family members into subordinate positions. He probably feels confident and "in authority." Other members of the family probably feel diminished.

Cartoon #2: The obvious meaning is a task appraisal. (Priscilla beat him out for third base.) The hidden meaning is a person appraisal. For a boy, he is really in a bad situation. He was beaten by a girl and he has to sit next to her at the banquet. The appraisal puts the child into the category of "boy." The events do not fit what we expect of a "boy." The child is made to feel badly about himself.

Cartoon #3: Illustrates person appraisal. The teacher places herself into the category of "teacher." She is the authority and is encouraging students to accept her suggestion not on its merit but because she made it. She is encouraging person appraisal of her ideas. The effect is to discourage independent thought.

Cartoon #4: Linus's essay is due to person appraisal of his situation. He has learned to do what will please the teacher. The result is conforming behavior rather than the exploration and development of individual potential.

Cartoon Analysis

Review the appraisal concepts covered in the previous unit. Ask yourself the following questions:

1. Is the appraisal a task appraisal or a person appraisal?
2. If it is a person appraisal, what is the category into which the person is placed?
3. How does it help people in the cartoon to learn and develop their abilities?
4. How do the people in the cartoon feel about themselves?

*Throughout this guide, pages that duplicate student text are marked "student text" and give the student page number.

#1

"Listen, let's not forget who's anchorman around here!"

Drawing by Whitney Darrow, Jr.; © 1976 The New Yorker Magazine, Inc.

#2

"Not only did Priscilla beat him out for third base on the team, he had to sit next to her at the father-son banquet."

Reprinted by permission of Family Circle magazine.

#3

"Of course, boys and girls, this is only a suggestion, but let's not forget for a moment who's making it!"

© Educational Technology Publications, Inc.

#4

PEANUTS
featuring
"Good ol' Charlie Brown"
by Schulz
Player: Ordering a Sweet Sixteen Summer Vacation.
The one case during the year of a human reaction with the urge of normal and frantic.
It must be admitted, however, that the true joy lies in returning to the halls of learning.
Do not life itself a learning process? Do we not mature according to our learning? Do not each of us desire that he
YES, MA'AM? OH... UHH, THANK YOU...I'M GLAD YOU LIKED IT..
AS THE YEARS GO BY, YOU LEARN WHAT HELLS!

© 1958, UNITED FEATURE SYNDICATE, INC.

Teacher's Worksheet for Appraisal Traps

This is an example of how the exercise on the following page can be used in reviewing and summarizing the previous units.

1. Into what category is Rolag trapped?

   (He is a flat head.)

2. What are some person appraisals that form the trap?

   (He is inferior. He is "the lowest of the low," etc.)

3. How can Rolag get out of the trap?

   (Rolag conforms to the person appraisal of Galor. He could learn to make task-based responses. He could show that he can do things well and ask to be judged in a task-based manner. Galor could learn to make task appraisals. Medias is a good example of someone making task appraisals. Both could start by learning from him. Other people can help by pointing out inappropriate person appraisals. Medias does this. The society on Mirth could change its institutional practices and laws that are based on the categories of flat heads and round heads.)

Appraisal Traps

We have learned that person appraisal traps people into categories. It tells them who they are, what they should or should not do, whether they are good or bad people. In this course you have met many people in appraisal traps. Here are some examples:

Rolag

Galor

The Black girl in "Judge Me, Not My Shell"

The white family in "Judge Me, Not My Shell"

Jenny

People in the readings

Yourself

Others

Into what category is the person trapped?

What are some of the person appraisals that form the trap?

How can the person get out of the trap?

Teacher's Worksheet for Desert Island*

This exercise is designed to consider and review the bases of job assignments. It is to reinforce the understanding that jobs should be assigned on the basis of qualifications and ability rather than on the basis of category belonging.

Procedure

Divide the class into small groups. Each group is to include both male and female students. Ask students to imagine that they have been shipwrecked and are stranded on a desert island. Each group is to decide what it must do to survive and to assign various necessary jobs to its members. Allow time for the discussion of survival needs and task assignments. Then have each group share its solution with the entire class. Discuss the following questions:

1. What are the survival needs?
2. What tasks are necessary to meet them?
3. Who ended up doing what job? Why?
4. Were jobs assigned according to whether people were male or female or on the basis of some other social category?
5. Are the job assignments based on person or task decisions?
6. When we are in a "survival situation," like on a desert island, do we tend to make more task-based than person-based decisions?
7. Do you think you made different decisions about what people can do after having studied the units in this course?

---

*Adapted from Intervention Strategies for Changing Sex-Role Stereotypes, by Eileen T. Nickerson, Randi Dorn, Binnie Gun, Anne S. Nash, Jeanne Spixer, and Hardy K. Wasserman. Copyright © 1975 by the authors. Used with permission.

Jobs in a Survival Situation

In a survival situation jobs are often performed by whoever can do them. It is more important that a job be done. It is less important that a job be performed by the "proper" person. One good example of a survival situation in which the work of women was accepted in many different areas was World War Two. The government undertook a large campaign to recruit women for many jobs necessary for the war. Radio announcements, newspaper ads, and films all called for the work of women. Women were now seen as competent and able to do many things. This ad appeared on a billboard:

"What Job is mine on the Victory Line?"

If you've sewed on buttons, or made buttonholes, on a machine,
you can learn to do spot welding on airplane parts,
If you've used an electric mixer in your kitchen,
You can learn to run a drill press.
If you've followed recipes exactly in making cakes,
you can learn to load shell.*

Now that women were needed, even the institutions changed to accommodate the needs of employed women. Centers that would take care of children of employed mothers were not important before the war. However, during the war the government provided money for day care centers. These centers were established to take care of small children while their mothers were at work. Even stores changed their shopping hours and services for women. The following reading describes some of these changes.

Workers' Services**

Kathryn Blood

To correct conditions such as Mrs. War Worker often faces, local industries are cooperating in many places to provide night shopping hours for industrial workers. In one case a grocery store, meat market, and barber and beauty shop have been established at the plant. At another factory the local department store brings out a display of articles for selection and order placement at the plant during the lunch and off hours. Banking services also are available at this plant on pay days for deposit of checks.

In many cities, stores are readjusting shopping hours for the benefit of war workers. Some stores are staying open one or two nights a week. Various other methods have been adopted in an effort to solve the problem.

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*From Eva Lapin, Mothers in Overalls. New York: Workers Library Publ., 1943.

**From Kathryn Blood, "Community Services for Women War Workers," Women's Bureau, No. 5. Washington, D.C.: U.S. Government Printing Office, February 1944.

In Philadelphia some butchers hold back part of their meat supply until 6 P.M. to accommodate housewives who must do their shopping late. St. Louis volunteers collect last-minute information on the "best buys" at stores and markets, and get it to the warplant workers before they leave their jobs, eliminating unnecessary shopping.

Several plants in New York and New Jersey have plans worked out by management and unions that are helping to solve the food problem. A representative from a grocery store comes to the plant every morning, takes food orders from the women workers, and brings the food at the end of the shift. A plant manufacturing electrical equipment has arranged with a local department store to open a branch in the plant. The items sold are selected to cover essentials, and a special extension service has been set up which will help workers solve their shopping problems without having to miss work.

In four big war plants, the personnel workers accept lists of wanted articles culled from the advertisements in a nearby city's newspapers. Department-store representatives call at the plants with samples, from which the employees may order. Deliveries are made to the workers at the plants.

Even the most ideal shopping conditions, however, will not solve the food problem. Consider the case of Jean Smith, who is all too typical. She works in a West Coast aircraft factory and likes her job. But she's not getting enough to eat. In order to make the 8 A.M. shift she must leave her home at 6 o'clock, which means that she very often eats no breakfast. (In another West Coast plant it was found that of 293 workers interviewed 84 percent of the women factory workers were eating poor breakfasts and 40 percent of the men had insufficient breakfasts.) The company provides a good hot lunch, but dinner is a problem. Mrs. Smith, tired, hot, and dirty after a day in the plant, must either stand in line at some restaurant or shop for food when she finishes work. Then the chances are that the butcher and the grocer are out of nearly everything. As a result she is suffering from malnutrition.

It is for people like Mrs. Smith that a Detroit food company has begun a prepared-food service for carry-out orders in its 21 stores. The carry-out line thus far worked out includes such items as macaroni and cheese, spaghetti, chile con carne, codfish balls, chicken a la king, chicken pies, potato salad, and creamed spinach.

Mrs. Dorothy Roosevelt, specialist on women's problems in war industries for the War Production Board in the Detroit area, in urging that such a program be set up on a mass basis said, "Through such a set-up we figure we could save a woman three hours a day—a minimum for shopping and preparing and cooking food."

Since the early days of the war the Women's Bureau has recommended that community kitchens be established where women war workers might purchase hot, nutritious food at prices within the means of working people, which they could take home.

CHAPTER 2

CREATING A CATEGORY-FREE SOCIETY

We started this course with a simulation. We created a society in which the people were categorized according to the shape of their heads. They were considered superior or inferior because of the shape of their heads. Their actions--what they could or could not do--were also determined by this.

We looked at our own society and found that we have various categories into which we put people. We believe that people in some categories are better than people in other categories. Our actions are often influenced by the categories into which we place people. Our categorizing is based on person appraisals.

We have learned that we can correct our appraisals by making task appraisals. This will be hard at first. We are so used to seeing people in categories. Here is an exercise that you might find fun and helpful to do.

The people who designed this course enjoyed making the simulation about Rolag and Galor. We invite you to make a simulation of a society that is not based on categories. This does not mean that everyone in the society will have to look alike or have the same abilities. People will still be different in many ways and have different abilities. It does mean that people will be able to do what they are interested in doing. They will use their abilities, regardless of how they look. These abilities need not be outstanding or unique.

Your society should have people who look different in various ways. You can make up these differences or you can use differences that exist in our society, such as being Black or white, Mexican-American or Anglo-American, female or male, etc. In creating your society, think about the following questions:

- How would people treat and see each other?
- What would their appraisal be like?
- What would their education be like?
- What kinds of jobs would they have?
- How would they be treated on the job?

If your class is really enthusiastic, you can work together and write a play based on such a society. You can perform the play for the rest of your school.

The Founding of the United States

In the previous exercise we asked you to create a category-free society. Just imagine, this activity is similar to the vision of a free society the founders of our country had when they declared its independence.

In 1776 the British colonies in America declared their independence from Great Britain. In the Declaration of Independence, the founders of of our government explained why they formed an independent government. They had a vision of a society in which people were equal and had the rights to life, liberty, and the pursuit of happiness. The purpose of government was to safeguard these rights. If a government failed to do this, it should be changed or abolished. The British government had failed to secure these rights and our colonial ancestors abolished it.

The Declaration of Independence contains the following statement. Read this statement carefully. See if you can answer the questions about it.

> We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

1. What is the meaning of the phrase "all men are created equal"? What would be a better word for "men"?

2. What is the meaning of "unalienable rights"?

3. How are the inalienable rights to life, liberty, and the pursuit of happiness similar to the basic human needs discussed earlier? How are these rights limited for minority groups, for men and for women?

4. The purpose of government is to "secure" the above rights. Has our government been very active and strong in doing this for minority people and for women?

5. The passage states that people have a right to change or abolish a government that fails to secure the inalienable rights. How have the efforts of minority groups and women changed our government?

Freedom Through Civil Liberties

Civil liberties are those rights guaranteed by the Constitution which protect people against the tyranny and arbitrary use of power by the government. These rights protect the people against the government. Our founding fathers, however, were less aware of another form of tyranny, the tyranny of the majority. Only gradually did our country develop means of dealing with this problem. Under the Constitution, the government could not turn anyone into a second-class citizen because of skin color or religion. But it had no provisions for situations in which majority intolerance created discrimination. In this century the problem of protecting people against one another has been increasingly dealt with. A series of amendments to the federal Constitution and state and federal legislation has been enacted. The rights that protect the freedom of the individual against attacks from others are known as our civil rights.

In 1946 President Harry S. Truman issued an Executive Order which established the President's Committee on Civil Rights. The purpose of the committee was to investigate the status of civil rights in America. The report of the committee's findings is entitled To Secure These Rights. It has become a guide by which progress in civil rights is measured. In the following excerpt from the report, the committee defines the meaning of civil rights. As you read the excerpt, recall the materials covering the experiences of Blacks, women, and minority groups. How does their past and present status compare with the committee's definition of civil rights? To what extent have these rights been achieved? To what extent have these rights not been achieved?

To Secure These Rights*

. . . The central theme in our American heritage is the importance of the individual person. From the earliest moment of our history we have believed that every human being has an essential dignity and integrity which must be respected and safeguarded. Moreover, we believe that the welfare of the individual is the final goal of group life. Our American heritage further teaches that to be secure in the rights he wishes for himself, each man must be willing to respect the rights of other men. This is the conscious recognition of a basic moral principle: all men are created equal as well as free. Stemming from this principle is the obligation to build social institutions that will guarantee equality of opportunity to all men. Without this equality freedom becomes an illusion. Thus the only aristocracy that is consistent with the free way of life is an aristocracy of talent and achievement. The grounds on which our society accords respect, influence or reward to each of its citizens must be limited to the quality of his personal character and of his social contribution.

This concept of equality, which is so vital a part of the American heritage, knows no kinship with notions of human uniformity or regimentation. We abhor the totalitarian arrogance which makes one man say he

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*To Secure These Rights, Report of the President's Committee on Civil Rights. Washington, D.C.: U.S. Government Printing Office, 1947.

will respect another man as his equal only if he has "my race, my religion, my political views, my social position." In our land men are equal, but they are free to be different. From these very differences among our people has come the great human and national strength of America.

Thus, the aspirations and achievements of each member of our society are to be limited only by the skills and energies he brings to the opportunities equally offered to all Americans. We can tolerate no restrictions upon the individual which depend upon irrelevant factors such as his race, his color, his religion or the social position to which he is born.

The men who founded our Republic, as those who have built any constitutional democracy, faced the task of reconciling personal liberty and group authority, or of establishing an equilibrium between them. In a democratic state we recognize that the common interests of the people must be managed by laws and procedures established by majority rule. But a democratic majority, left unrestrained, may be as ruthless and tyrannical as were the earlier absolute monarchs. Seeing this clearly, and fearing it greatly, our forefathers built a constitutional system in which valued personal liberties, carefully enumerated in a Bill of Rights, were placed beyond the reach of popular majorities. Thus the people permanently denied the federal government power to interfere with certain personal rights and freedoms.

Freedom, however, as we now use the term, means even more than the "traditional freedoms" listed in our Bill of Rights—important as they are. Freedom has come to mean the right of a man to manage his own affairs as he sees fit up to the point where what he does interferes with the equal rights of others in the community to manage their affairs —or up to the point where he begins to injure the welfare of the whole group. It is clear that in modern democratic society a man's freedom in this broader sense is not and cannot be absolute—nor does it exist in a vacuum—but instead is hedged about by the competing rights of others and the demands of the social welfare. In this context it is government which must referee the clashes which arise among the freedoms of citizens, and protect each citizen in the enjoyment of the maximum freedom to which he is entitled.

There is no essential conflict between freedom and government. Bills of rights restrain government from abridging individual civil liberties, while government itself by sound legislative policies protects citizens against the aggressions of others seeking to push their freedoms too far. Thus, in the words of the Declaration of Independence: "Man is endowed by his Creator with certain inalienable rights. Among these are life, liberty, and the pursuit of happiness. To secure these rights, governments are instituted among men."

. . . Four basic rights have seemed important to this Committee and have influenced its labors. We believe that each of these rights is essential to the well-being of the individual and to the progress of society.

1. The right to safety and security of the person: Freedom can exist only where the citizen is assured that his person is secure against bondage, lawless violence, and arbitrary arrest and punishment. Freedom from slavery in all its forms is clearly necessary if all men are to have equal opportunity to use their talents and to lead worthwhile lives. Moreover, to be free, men must be subject to discipline by society only for commission of offenses clearly defined by law and only after trial by due process of law. Where the administration of justice is discriminatory, no man can be sure of security. Where the threat of violence by private persons or mobs exists, a cruel inhibition of the sense of freedom of activity and security of the person inevitably results. Where a society permits private and arbitrary violence to be done to its members, its own integrity is inevitably corrupted. It cannot permit human beings to be imprisoned or killed in the absence of due process of law without degrading its entire fabric.

2. The right to citizenship and its privileges: Since it is a purpose of government in a democracy to regulate the activity of each man in the interest of all men, it follows that every mature and responsible person must be able to enjoy full citizenship and have an equal voice in his government. Because the right to participate in the political process is customarily limited to citizens, there can be no denial of access to citizenship based upon race, color, creed, or national origin. Denial of citizenship for these reasons cheapens the personality of those who are confined to this inferior status and endangers the whole concept of a democratic society.

To deny qualified citizens the right to vote while others exercise it is to do violence to the principle of freedom and equality. Without the right to vote, the individual loses his voice in the group effort and is subjected to rule by a body from which he has been excluded. Likewise, the right of the individual to vote is important to the group itself. Democracy assumes that the majority is more likely as a general rule to make decisions which are wise and desirable from the point of view of the interests of the whole society than is any minority. Every time a qualified person is denied a voice in public affairs, one of the components of a potential majority is lost, and the formation of a sound public policy is endangered.

To the citizen in a democracy, freedom is a precious possession. Accordingly, all able-bodied citizens must enjoy the right to serve the nation and the cause of freedom in time of war. Any attempt to curb the right to fight in its defense can only lead the citizen to question the worth of the society in which he lives. A sense of frustration is created which is wholly alien to the normal emotions of a free man. In particular, any discrimination which, while imposing an obligation, prevents members of minority groups from rendering full military service in defense of their country is for them a peculiarly humiliating badge of inferiority. The nation also suffers a loss of manpower and is unable to marshal maximum strength at a moment when such strength is most needed.

3. The right to freedom of conscience and expression: In a free society there is faith in the ability of the people to make sound, ra-

tional judgments. But such judgments are possible only where the people have access to all relevant facts and to all prevailing interpretations of the facts. How can judgments be formed on a sound basis if arguments, viewpoints, or opinions are arbitrarily suppressed? How can the concept of the marketplace of thought in which truth ultimately prevails retain its validity if the thought of certain individuals is denied the right of circulation? The Committee reaffirms our tradition that freedom of expression may be curbed by law only where the danger to the well-being of society is clear and present.

Our forefathers fought bloody wars and suffered torture and death for the right to worship God according to the varied dictates of conscience. Complete religious liberty has been accepted as an unquestioned personal freedom since our Bill of Rights was adopted. We have insisted only that religious freedom may not be pleaded as an excuse for criminal or clearly anti-social conduct.

4. The right to equality of opportunity: It is not enough that full and equal membership in society entitles the individual to an equal voice in the control of his government; it must also give him the right to enjoy the benefits of society and to contribute to its progress. The opportunity of each individual to obtain useful employment, and to have access to services in the fields of education, housing, health, recreation, and transportation, whether available free or at a price, must be provided with complete disregard for race, color, creed, and national origin. Without this equality of opportunity the individual is deprived of the chance to develop his potentialities and to share the fruits of society. The group also suffers through the loss of the contributions which might have been made by persons excluded from the main channels of social and economic activity.

Our American heritage of freedom and equality has given us prestige among the nations of the world and a strong feeling of national pride at home. There is much reason for that pride. But pride is no substitute for steady and honest performance, and the record shows that at varying times in American history the gulf between ideals and practice has been wide. We have had human slavery. We have had religious persecution. We have had mob rule. We still have their ideological remnants in the unwarrantable "pride and prejudice" of some of our people and practices. From our work as a committee, we have learned much that has shocked us, and much that has made us feel ashamed. But we have seen nothing to shake our conviction that the civil rights of the American people--all of them--can be strengthened quickly and effectively by the normal processes of democratic, constitutional government. That strengthening, we believe, will make our daily life more and more consonant with the spirit of the American heritage of freedom. But it will require as much courage, as much imagination, as much perseverance as anything which we have ever done together. The members of this Committee reaffirm their faith in the American heritage and its promise.

Personal Contract for Making Task Appraisals

Our Constitution allows us to change the laws of the government. Even if we had the most perfect laws, the government cannot monitor every unfair act. Moreover, our lives are most affected by people around us. A personal commitment to the ideals of a free society is necessary in order to enrich our individual lives. The following contracts for change are designed to help us do this.

Make a contract with yourself to use task appraisals of others and of yourself in your actions and in the words you use. Make the contract about people in specific situations and about what you do or say in these situations.

To help you start this contract:

1. Make a list of past situations in which you used a person appraisal. Think about changing the person appraisal to a task appraisal. For example, your friend John asks you for help with a math problem. You might have said, "You're really dumb." How would you change this to a task appraisal?

2. For the next couple of days make a list of the appraisals that you make. Identify the task appraisals and the person appraisals. Can you think of how you can change the person appraisal to a task appraisal?

3. Identify those situations in which you use person appraisals often. Try using only task appraisals in these situations.

Contract for Change as a Class Project

As a class, you might decide to make a contract to use task appraisals. Focus on the actions and words used in class. Make the contract about specific situations and actions. You might start by:

1. Listing situations or actions that are based on person appraisals. For example, all the girls are sitting in one part of the room and all the boys are sitting in another part of the room. Can you think of other ways you want to sit that are not based on whether you are a boy or a girl?

2. Noticing, for the next couple of days, what type of person appraisals are being made. Discuss how these can be changed into task appraisals.

3. Identifying those situations in which the class uses person appraisals often. Try using only task appraisals in these situations.

You might wish to change other situations in the school that do not involve the classroom, such as sports activities, entertainment events, etc. The contract for change can be applied in these situations.

Personal Contract for Myself

What about me? What can I do when someone makes person appraisals of me? What can I do when I am "trapped" into categories? We know that person appraisals:

1. Give you no information or help about what you are doing.
2. Label you and put you into a category.
3. Are inappropriate.
4. Make you feel helpless and inadequate.

When people receive person appraisals, they often go along with the appraisal. They let themselves be "trapped." But you can help yourself by using what we have learned about appraisal. When you get a person appraisal, you can use the following four strategies to help yourself:

1. Point out that the appraisal is of no help to you; you want information or a task appraisal.
2. Point out that the appraisal labels you and is irrelevant to your activities.
3. Indicate that the appraisal is a put down and that your feelings are hurt. Remember you have a right to pride and human dignity.
4. Use humor. Some appraisals are actually humorous.

To help you start this contract:

1. Make a list of past situations in which you received person appraisals. Think about how you could have helped yourself in these situations. Use the above strategies.
2. For the next two days make a list of the person appraisals you receive. Think about how you can help yourself. Practice your responses to yourself.
3. Use the strategies outlined above in the next person appraisal situations in which you are placed. It will be hard at first, but stick with it. You will get better with practice.

Solving Appraisal Cases

This exercise is designed to help you deal with person appraisals by studying particular cases and the actions people in these cases can take.

1. Your class can role-play each situation,
2. Your class can discuss each situation,
3. You yourself can think of responses that could be made by the recipient of the person appraisal. Write out these responses.

Use the strategies outlined in "Personal Contract for Myself."

Situation #1

One of Nancy's hobbies is woodwork. She has saved her allowance to build a puzzle. The puzzle is a complicated game and requires special wood and a jig saw. Yesterday, when she went to the hardware store to buy the saw and blades for it, the clerk said, "What do you want with that saw?" What could Nancy say?

Situation #2

John is in high school. He has several brothers and sisters whom he takes care of when his parents go out for an evening. Recently, he answered an ad for a babysitter. When he called and asked about the job, the mother said, "Oh, you're a boy. We meant a girl babysitter." What could John say?

Situation #3

Lori and her friend Nicole were leaving school together. They had a special and close friendship. Lori had been helping Nicole, who is French, to learn English for almost a year. At the store they ran into Jane. They explained that they were shopping for the party. Jane commented, "Why are you going with Nicole? She doesn't know anything about these things anyhow. She's not one of us." What can Lori and Nicole say?

Words

Words define me.
Words define you.
Words define what we do.
Words can hurt.
Words can help.
Words can nourish our work
and make it grow.
Words can give us pride
and make us whole.

--Martha Whalen Kent